

أَلْبَابُ الثَّالِثِ

خِدْمَةُ الْبَشَرِيَّةِ عَبْرَ الْإِنْفَاقِ وَالصَّدَقَاتِ

CHAPTER 3

SERVING HUMANITY
THROUGH CHARITY

الْفَصْلُ الْأَوَّلُ

فَضْلُ الصَّدَقَةِ وَأَجْرُهَا

SECTION I

EXCELLENCE OF CHARITY AND ITS REWARDS

QUR'ĀN

١. ﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ

تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

1. *And (always) establish Prayer and pay Zakāt (the Alms-due) regularly. And whatever virtue you will send ahead, you shall find it with Allah. Surely, Allah is watching all that you are doing.*¹

٢. ﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أضعافًا

كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ﴾

2. *Who is he that will lend to Allah a generous loan? He will, then, multiply it for him manifold. And Allah alone decreases and increases (your sustenance) and towards Him will you be returned.*²

٣. ﴿لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ

مَنْ عَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ

¹ Qur'ān, 2:110.

² Ibid., 2:245.

عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَالسَّائِلِينَ
وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا
وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٤﴾

3. *«Righteousness is not merely that you turn your faces to the east or the west. But true righteousness is that a person believes in Allah, the Last Day, the angels, the Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, the orphans, the needy, the wayfarers and those who ask and in (liberating slaves') necks, and establishes Prayer and pays Zakāt (the Alms-due). And when they make a promise, they fulfil it and are steadfast in hardship (i.e., poverty) and suffering (i.e., ailment) and at the time of fierce fighting (i.e., jihad). It is these who are truthful and it is these who are righteous.»¹*

٤. ﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾

4. *«Allah eliminates usury (i.e., deprives usurious profits of prosperous growth) and multiplies alms gifts (i.e., increases blessings of clean wealth manifold through charity donations). And Allah does not like anyone who is ungrateful and disobedient.»²*

٥. ﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ

¹ Ibid., 2:177.

² Ibid., 2:276.

مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿

5. *And indeed, Allah took a firm promise from the Children of Israel, and We appointed amongst them twelve chieftains (for its fulfilment, enforcement and protection). And Allah said (to the Children of Israel): 'I am with you (i.e., My special support and reinforcement will escort you).' If you establish Prayer and pay Zakāt (the Alms-due) consistently, and (always) adhere to believing in My Messengers, and furnish persistent support to their (Prophetic Mission), and lend Allah a handsome loan (for the financial support, promotion and prevalence of His Dīn [Religion]), I will certainly remove your sins from you, and will assuredly admit you to the Gardens with streams flowing beneath. Then, later, whoever from amongst you rejects faith (i.e., violates the promise) indeed strays from the straight path.﴾¹*

٦. ﴿قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ﴾

6. *Say: 'Surely, my Lord releases sustenance in abundance for whom He wills and restrains for whom (He likes). And whatever you spend (in the way of Allah), He will increase it with more in recompense. And He is the Best Sustainer.'﴾²*

٧. ﴿إِنَّ الْمُصْذِقِينَ وَالْمُصْذَقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَّفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ﴾

7. *Surely, both the men and the women who give charity and those who lend a goodly loan to Allah, the (reward of charity) will be increased for them manifold, and there will*

¹ Ibid., 5:12.

² Ibid., 34:39.

*be most honourable reward for them.*¹

٨. ﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۖ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ۖ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ۖ فَوَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۖ الَّذِينَ هُمْ يُرَاءُونَ ۖ وَيَمْنَعُونَ الْمَاعُونَ﴾

8. *«Have you seen him who denies the Dīn (Religion)? So he is the one who pushes away the orphan (i.e., rejects the needs of the orphans and deprives them of their right), And does not promote the cause of feeding the poor (i.e., does not strive to end the economic exploitation of the poor and the needy). So woe to those worshippers, Who are unaware of (the spirit of) their Prayers (i.e., they are mindful only of the rights of Allah, but are heedless of the rights of fellow human beings), Who show off (their worship, for they only render a formal service to the Creator and are inconsiderate to the oppressed humanity), And who refuse to lend a worthless small object of use even on demand!»*²

HADITH

١/١٤٥. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ. قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: فَيَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ. قَالُوا: فَإِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ؟ قَالَ: فَيُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ. قَالُوا: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: فَلْيَأْمُرْ بِالْخَيْرِ، أَوْ قَالَ: بِالْمَعْرُوفِ. قَالَ: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: فَيَمْسِكُ عَنِ الشَّرِّ فَإِنَّهُ لَهُ صَدَقَةٌ. مَتَّفَقٌ عَلَيْهِ.

145/1. According to Abū Mūsā al-Ash‘arī:

“The Prophet ﷺ said, ‘Charity is incumbent on every Muslim.’ They (the Companions) submitted, “What if one has nothing (to spend

¹ Ibid., 57:18.

² Ibid., 107:1-7.

in the way of Allah ﷻ?’ He said, ‘He should work with his hands (spend his physical and psychic energy) so that he may benefit himself and donate to charity.’ They submitted, ‘What if one does not have (bodily) strength or he cannot do it?’ He said, ‘Then he should help the helpless and needy (by word or action or both).’ They submitted, ‘If he is unable to do even that?’ He said, ‘Then he should enjoin good,’ or said, ‘he should ordain pious practice.’ They said, ‘If he could not do that?’ He said, ‘Then he should refrain from doing anything wrong; that will be considered charity donated by him.’”¹

Agreed upon by al-Bukhārī and Muslim.

١٤٦/٢. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ رَجُلٌ: لَا تَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ عَلَى سَارِقٍ. فَقَالَ: اَللَّهُمَّ لَكَ الْحَمْدُ، لَا تَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدَيِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ اللَّيْلَةَ عَلَى زَانِيَةٍ. فَقَالَ: اَللَّهُمَّ لَكَ الْحَمْدُ، عَلَى زَانِيَةٍ؟ لَا تَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدَيِ غَنِيِّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ عَلَى غَنِيِّ. فَقَالَ: اَللَّهُمَّ لَكَ الْحَمْدُ، عَلَى سَارِقٍ وَعَلَى زَانِيَةٍ وَعَلَى غَنِيٍّ. فَأَنِي، فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ: فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ: فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زِنَاهَا، وَأَمَّا الْغَنِيُّ: فَلَعَلَّهُ يَعْتَبِرُ، فَيَنْفِقُ بِمَا أَعْطَاهُ اللَّهُ. مُتَّفَقٌ عَلَيْهِ.

146/2. According to Abū Hurayra, Allah’s Messenger ﷺ said:

“A man said that he would certainly give to charity. So he came out with his riches (at night) with the intention to give alms and (unknowingly) handed it to a thief. Next morning, people talked about the charity donated to a thief. (Hearing that,) he submitted: ‘O Allah! All praises are for you alone. Certainly, I will spend in Your

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2241 §5676. •Muslim in *al-Ṣaḥīḥ*, 2:699 §1008. •Aḥmad b. anbal in *al-Musnad*, 4:395 §19549. •al-Nasā’ī in *al-Sunan*, 5:64 §2538.

way again.' He came out with his charity and (unknowingly) gave it to an adulteress. Next morning, people talked about the charity donated to an adulteress last night. The man submitted: 'O Allah! All praises are for you alone. I gave away charity to an adulteress. Certainly, I will spend in Your way again.' So he came out with his charity again and (unknowingly, this time) gave it to a rich person. (The people) next morning spoke about the charity given to a rich person. He submitted, 'O Allah! All the glorifications are for you alone. (I repent) I donated charity to a thief, to an adulteress and to a rich man!' Then (an angel) was brought to him (in dream) and it was said to him: 'The charitable donation that you gave to the thief might restrain him from stealing, and that given to the adulteress might keep her from adultery, and that given to the rich man might admonish him and he would also spend his wealth that Allah ﷻ has given him.'"¹

Agreed upon by al-Bukhārī and Muslim.

١٤٧/٣. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، يَعْدِلُ بَيْنَ النَّاسِ صَدَقَةٌ. رَوَاهُ الْبُخَارِيُّ.

147/3. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

"Allah's Messenger ﷺ said: 'The charitable donation is due for every joint of a human being every day in which the sun rises. The one who establishes justice among people also gives to charity.'"²

Reported by al-Bukhārī.

١٤٨/٤. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَا تَقَصَّتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ. رَوَاهُ مُسْلِمٌ وَالدَّارِمِيُّ.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:516 §1355. •Muslim in *al-Ṣaḥīḥ*, 2:709 §1022. •al-Nasā'ī in *al-Sunan*, 5:55 §2523.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:964 §12560.

148/4. According to Abū Hurayra:

“Allah’s Messenger ﷺ said: ‘Charity does not in any way decrease the wealth. Allah does not enhance the servant who forgives but in reverence; and the one who attains humility for the pleasure of Allah ﷻ, He elevates his rank.’”¹

Reported by Muslim and al-Dārimī.

٥/١٤٩. عَنْ أَبِي أَيُّوبَ ؓ، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ. قَالَ: مَا لَهُ مَا لَهُ؟ وَقَالَ النَّبِيُّ ﷺ: أَرَبَّ مَا لَهُ، تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ. مُتَّفَقٌ عَلَيْهِ.

149/5. According to Abū Ayyūb al-Anṣārī ؓ:

“A man said to the Prophet ﷺ: ‘Inform me of a practice that will enable me to enter the Garden of Paradise!’ (Observing him moving forward and speaking to Allah’s Messenger ﷺ) the people said: ‘What is the matter with him? Why is he talking like that?’ The Prophet ﷺ said: ‘Nothing has happened to him; (he has rather something important to ask about; let him speak.’ Then he said to him:) ‘You must worship Allah and associate nothing with Him, perform the ritual Prayer, pay Zakāt (the alms-due) and maintain good relationship with relatives and treat them kindly!’”²

Agreed upon by al-Bukhārī and Muslim.

٦/١٥٠. عَنْ أَبِي هُرَيْرَةَ ؓ أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: ذَلَّنِي عَلَى عَمَلٍ، إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ. قَالَ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ،

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2001 §2588. •al-Dārimī in *al-Sunan*, 1:486 §1676. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:97 §2438. •Abī Ya‘lā in *al-Musnad*, 11:344 §6458.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:505 §1332, & 5:2231 §5637. •Muslim in *al-Ṣaḥīḥ*, 1:42 §13. •Aḥmad b. anabl in *al-Musnad*, 5:418 §23596. •al-Nasā’ī in *al-Sunan al-Kubrā*, 3:445 §5880.

وَتُؤَدَّى الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ. قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا أَزِيدُ عَلَى هَذَا. فَلَمَّا وَلى، قَالَ النَّبِيُّ ﷺ: مَنْ سَرَهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ، فَلْيَنْظُرْ إِلَى هَذَا.

مُتَّفَقٌ عَلَيْهِ.

150/6. According to Abū Hurayra رضي الله عنه:

“A Bedouin came to the Prophet ﷺ and said: ‘Direct me to a practice by which, if I perform it, I shall enter the Garden of Paradise!’ He said: ‘You must worship Allah ﷻ without associating anything with Him, perform the prescribed ritual Prayer, pay Zakāt (the obligatory Alms-due) and keep the fast of Ramaḍan.’ (On this Prophetic command) the Bedouin said: ‘By the One in whose Hand is my soul, I shall not make any addition to it!’ Then, when he turned away to depart, the Prophet ﷺ said: ‘If someone likes to look at a man from among the people of the Garden of Paradise, let him look at this one!’”¹

Agreed upon by al-Bukhārī and Muslim.

٧/١٥١. عَنْ أَبِي أُمَامَةَ رضي الله عنه يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُحْطَبُ فِي حَجَّةِ الْوَدَاعِ، فَقَالَ: اتَّقُوا اللَّهَ رَبَّكُمْ وَصَلُّوا أَحْسَنَكُمْ وَصُومُوا أَشْهَرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا ذَا أَمْرِكُمْ؛ تَدْخُلُوا جَنَّةَ رَبِّكُمْ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ جَبَّانٍ وَابْنُ خُزَيْمَةَ فِي تَرْجَمَةِ الْبَابِ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ، وَسَائِرُ رَوَاتِهِ مُتَّفَقٌ عَلَيْهِمْ.

151/7. According to Abū Umāma رضي الله عنه:

“I heard Allah’s Messenger ﷺ delivering a sermon during the

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:506 §1333. •Muslim in *al-Ṣaḥīḥ*, 1:44 §14. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:12. •Abū ‘Awāna in *al-Musnad*, 1:17 §4. •Ibn Rajab al-anbalī in *Jāmi‘ al-‘Ulūm wa al-‘akam*, 1:207.

Farewell Pilgrimage: 'You must fear Allah, your Lord, and perform your five ritual prayers, and fast during your month [of Ramaḍan], and pay the Zakāt (the Alms-due) on your properties, and obey your commander; (in recompense) you may enter the Garden of your Lord!'"¹

Reported by al-Tirmidhī (the wording is his), Aḥmad, Ibn ibbān and Ibn Khuzayma in the title of the chapter. According to al-Tirmidhī: "This is a fine authentic tradition." According to al-Ḥākim: "This is an authentic tradition in conformity with the stipulation of Muslim and all transmitters are agreed upon."

١٥٢/٨. وَفِي رِوَايَةٍ عَنْهُ ﷺ: يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَيُّهَا النَّاسُ، إِنَّهُ لَا نَبِيَّ بَعْدِي وَلَا أُمَّةَ بَعْدَكُمْ. أَلَا! فَاعْبُدُوا رَبَّكُمْ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ طَيِّبَةً بِهَا أَنْفُسُكُمْ وَأَطِيعُوا وِلَاةَ أَمْرِكُمْ، تَدْخُلُوا جَنَّةَ رَبِّكُمْ. رَوَاهُ الطَّبْرَانِيُّ وَابْنُ أَبِي عَاصِمٍ.

152/8. According to Abū Umāma رضي الله عنه:

"I heard Allah's Messenger ﷺ say: 'O people, there is no Prophet after me and no *Umma* (Community) after you. You must, therefore, worship your Lord, and perform your five ritual prayers, and fast during your month [of Ramaḍan], and pay the Zakāt (the alms-due) on your properties most willingly, and obey the (just) authorities in charge of you, so that you may enter the Garden of your Lord!'"²

Reported by al-Ṭabarānī and Ibn Abī 'Āṣim.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:251 §22215, 22312. •al-Tirmidhī in *al-Sunan*, Ch.: (434), 2:516 §616. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:12. •Ibn Hibbān in *al-Ṣaḥīḥ*, 10:426 §4563. •al-Ḥākim in *al-Mustadrak*, 1:52, 547 §19, 1436. •al-Dāraquṭnī in *al-Sunan*, 456 §2733. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 8:115 §7535 & in *Musnad al-Shāmiyyīn*, 2:16 §834. •Ibn Abī 'Āṣim in *al-Sunna*, 2:505 §1061.

² Set forth by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 8:115 §7535 & in *Musnad al-Shāmiyyīn*, 2:16 §834. •Ibn Abī 'Āṣim in *al-Sunna*, 2:505 §1061.

فَضْلُ صَدَقَةِ السِّرِّ

SECTION 2

EXCELLENCE OF UNDISCLOSED CHARITABLE DONATION

QUR'ĀN

١. ﴿إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ

خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُم مِّن سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

1. *«If you give charity in public, it is worthwhile (for it will persuade others), but if you hide and deliver it to the poor in secret, that is (far) better for you. And Allah will remove from you some of your sins (due to this charity).*

And Allah is Well Aware of all that you do.»¹

٢. ﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ

عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

2. *«Those who spend (in the cause of Allah) by night and day, privately or publicly, have their reward with their Lord. And (on the Day of Resurrection) they shall neither fear nor grieve.»²*

¹ Qur'ān, 2:271.

² Ibid., 2:274.

HADITH

٩/١٥٣. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَادِلُ وَشَابُّ نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ.
مُتَّفَقٌ عَلَيْهِ.

153/9. According to Abū Hurayra رضي الله عنه, the Prophet ﷺ said:

“There are seven (categories of) people who Allah ﷻ will provide with His shade of mercy on the Day (of Resurrection) when there will be no shade apart from the shade of His mercy: ‘(They are) a just ruler, a youth grown up in the worship of his Lord; a person whose heart is attached to the mosques; two persons who love each other for the love of Allah, and meet and depart from each other for the sake of Allah; a man whom a beautiful and reputable woman seduces (with evil intention) but he (rejects) saying: I fear Allah; a person who gives away alms secretly in a way that it is unknown to his left hand what the right one has spent; and a person who, when remembering Allah ﷻ in seclusion, has tearful eyes (due to the fear of Allah ﷻ).’”¹

Agreed upon by al-Bukhārī and Muslim.

١٠/١٥٤. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: لَمَّا خَلَقَ اللَّهُ الْأَرْضَ جَعَلَتْ تَمِيدٌ، فَخَلَقَ الْجِبَالَ، فَعَادَ بِهَا عَلَيْهَا فَاسْتَقَرَّتْ. فَعَجِبَتِ الْمَلَائِكَةُ مِنْ شِدَّةِ الْجِبَالِ. قَالُوا: يَا رَبِّ، هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْجِبَالِ؟ قَالَ: نَعَمْ!

¹ Set forth by al-Bukhārī in *al-Sahīh*, 1:234 §629. • Muslim in *al-Sahīh*, 2:715 §1031. • Ahmad b. anbal in *al-Musnad*, 2:439 §9663. • al-Tirmidhī in *al-Sunan*, 4:598 §2391. • al-Nasā'ī in *al-Sunan*, 8:222 §5380. • Mālik in *al-Muwattā'*, 2:952 §1709.

الْحَدِيدُ. قَالُوا: يَا رَبِّ! فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْحَدِيدِ؟ قَالَ: نَعَمْ! النَّارُ. فَقَالُوا: يَا رَبِّ، فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ النَّارِ؟ قَالَ: نَعَمْ! الْمَاءُ. قَالُوا: يَا رَبِّ، فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْمَاءِ؟ قَالَ: نَعَمْ! الرِّيحُ. قَالُوا: يَا رَبِّ، فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الرِّيحِ؟ قَالَ: نَعَمْ! ابْنُ آدَمَ تَصَدَّقَ بِصَدَقَةٍ بِيَمِينِهِ يُخْفِيهَا مِنْ شِمَالِهِ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ.

154/10. According to Anas b. Mālik رضي الله عنه, the Prophet ﷺ said:

“When Allah ﷻ created the earth, it started shaking. So He created mountains and placed them on earth and it settled. The angels were amazed at the strength and power of the mountains, so they submitted: ‘O Lord! Is there anything among your creatures stronger than the mountains?’ He said: ‘Yes, iron.’ They submitted: ‘O Lord! Is there anything among your creatures stronger than iron?’ He said: ‘Yes, fire.’ They submitted again: ‘O Lord! Is there anything among your creatures more powerful than fire?’ He said: ‘Yes, water.’ They submitted: ‘O Lord! Is there anything among your creatures stronger than water?’ He said: ‘Yes, wind.’ They submitted: ‘O Lord! Is there anything among your creatures stronger than wind?’ He said: ‘Yes, the man who gives to charity with his right hand, while hiding it from his left hand.’”¹

Reported by Ahmad b. anbal and al-Tirmidhī (the wording is his).

١١/١٥٥. عَنْ أَبِي أُمَامَةَ رضي الله عنه، أَنَّ أَبِي ذَرٍّ رضي الله عنه قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، أَرَأَيْتَ الصَّدَقَةَ مَاذَا هِيَ. قَالَ: أَوْعَافٌ مُضَاعَفَةٌ، وَعِنْدَ اللَّهِ الْمَزِيدُ، قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: سِرٌّ إِلَى فَقِيرٍ، وَجُهْدٌ مِنْ مُقِلٍّ.

¹ Set forth by •Ahmad b. anbal in *al-Musnad*, 3:124 §12275. •al-Tirmidhī in *al-Sunan*, 5, 95:454 §3369. •Abd b. umayd in *al-Musnad*, 1:365 §1215. •al-Daylamī in *al-Musnad al-Firdaws*, 3:423 §5298.

رَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ.

155/11. According to Abū Umāma رضي الله عنه:

“Abū Dharr رضي الله عنه reported that he submitted: ‘O Messenger of Allah! In your view, what is the reality of charity? He said: ‘It increases (wealth and resources) manifold and (it) also has more (reward) in the sight of Allah ﷻ.’” The narrator said: “I submitted: ‘O Messenger of Allah! Which of the charity donations is excellent? He said: ‘Undisclosed charitable donation to a destitute and charity by an indigent person out of his hard-earned living.’”¹

Reported by Aḥmad b. anbal and al-Ṭabarānī.

١٢/١٥٦. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: يَا أَيُّهَا النَّاسُ، تَوْبُوا إِلَى اللَّهِ قَبْلَ أَنْ تَمُوتُوا، وَبَادِرُوا بِالْأَعْمَالِ الصَّالِحَةِ قَبْلَ أَنْ تَشْغَلُوا، وَصِلُوا الَّذِي بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ بِكَثْرَةٍ ذَكَرَكُمْ لَهُ وَكَثْرَةِ الصَّدَقَةِ فِي السِّرِّ وَالْعَلَانِيَةِ، تُرْزَقُوا، وَتُنْصَرُوا، وَتُجَبَّرُوا.

رَوَاهُ ابْنُ مَاجَه.

156/12. According to Jābir b. ‘Abd Allah رضي الله عنه:

“The Messenger of Allah ﷺ delivered a sermon to us and said: ‘O people! Repent to Allah before you perish and hasten good deeds before you become occupied (and negligent due to some ailment). Establish the relationship between you and your Lord by remembering Him abundantly and by giving bounteous charity openly and secretly. You will be granted more sustenance in recompense; also, you will be supported, honoured and empowered.’”²

Reported by Ibn Mājah.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:265 §22644. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 8:217 §7871; 8:226 §7891.

² Set forth by •Ibn Mājah in *al-Sunan*, 1:343 §1081.

التَّبَشِيرُ لِلْمُنْفِقِ وَالْمُتَصَدِّقِ

SECTION 3

GLAD TIDINGS FOR CHARITABLE DONORS

QUR'ĀN

١. ﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١﴾

1. *«The example of those who spend their wealth in the way of Allah is like (that) grain out of which seven ears shoot forth. (And then) each ear bears a hundred grains (i.e., they are rewarded seven hundred times). And Allah multiplies (still more) for whom He likes. And Allah is Infinite, All-Knowing. Those who spend their wealth in the cause of Allah, and then do not follow up their spending by reminding of their benevolence or by hurting, there is reward for them with their Lord. And (on the Day of Resurrection) they will have no fear, nor will they grieve.»*^I

٢. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا

^I Qur'ān, 2:261-262.

﴿أَنْ تُعْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾¹

2. ﴿O believers! Spend (in the way of Allah) of your lawful and clean earnings and of that which We bring forth for you from the earth. And do not intend to spend (in the cause of Allah) from that which is unclean, for (if the same is given to you,) you yourselves would never accept it without closing your eyes to it. And you must know that Allah is certainly All-Sufficient, Worthy of All Praise.﴾¹

٣. ﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾ ﴿٢٧﴾ لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَقُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْصَاءً وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ ﴿٢٨﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

3. ﴿And whatever wealth you give away (as charity donation) goes to your own benefit. It is not appropriate for you to spend but for Allah's pleasure alone. And whatever you spend of your wealth, (its reward) will be paid back to you in full and you shall not be treated unjustly. (Charity is) the right of those poor who have been restricted (from earning their livelihood) in the cause of Allah. They cannot even move about in the land (due to their whole time involvement in matters of Dīn [Religion]). Because of their (ascetic) aversion to greed, the unwise (knowing little about their state of heart and soul) consider them wealthy. You will recognize them from their appearance. They do not ask people (for help) at all

¹ Ibid., 2:267.

lest they should humble themselves (before them). And whatever wealth you give in charity, Allah indeed knows it well. Those who spend (in the cause of Allah) by night and day, privately or publicly, have their reward with their Lord. And (on the Day of Resurrection) they shall neither fear nor grieve. ﴿٤﴾¹

٤. ﴿وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٣﴾ جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٤﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعَمَ عُقْبَى الدَّارِ﴾

4. *And who remain steadfast in seeking the pleasure of their Lord, and establish Prayer, and spend (both) secretly and openly out of the sustenance We have provided, and continue eliminating evil by means of good; they are the ones for whom there is a (beautiful) home in the Hereafter. (There) are evergreen gardens. They will enter them with the pious from amongst their ancestors, their wives and their children. And the angels will come to them through every door (of Paradise). (Greeting, they will say:) 'Peace be upon you as a reward for your patience! So (see now) what a beautiful home the Hereafter is!'* ﴿٢٣﴾²

٥. ﴿وَمَا أَنفَقْتُمْ مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ﴾

5. *He will increase it with more in recompense. And He is the Best Sustainer.* ﴿٣﴾³

٦. ﴿إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ

¹ Ibid., 2:272-274.

² Ibid., 13:22-24.

³ Ibid., 34:39.

سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجْرَةً لَّنْ تَبُورَ ﴿١٩﴾ لِيُؤْفِقَهُمْ أَجُورُهُمْ وَيَزِيدَهُم مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ﴾

6. *¶ Surely, those who recite the Book of Allah and establish Prayer and spend secretly and openly in Our way out of what We have given them look forward to a trade (in the Hereafter) which will never run into loss, So that Allah pays them their reward in full and blesses them more out of His bounty. Surely, Allah is Most Forgiving, Most Appreciative of thanks.﴾¹*

HADITH

١٣/١٥٧. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ ﷻ: أَنْفَقُ أَنْفَقُ عَلَيْكَ. وَقَالَ: يَدُ اللَّهِ مَلَأَى لَا تَغِيضُهَا نَفَقَةً، سَحَاءَ اللَّيْلِ وَالنَّهَارِ. وَقَالَ: أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغْضُ مَا فِي يَدِهِ، وَكَانَ عَرْشُهُ عَلَى السَّمَاءِ، وَبِيَدِهِ الْمِيزَانُ يُخَفِّضُ وَيَرْفَعُ.
مُتَّفَقٌ عَلَيْهِ.

157/13. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said:

"Allah ﷻ said: 'Spend in My way, and I shall spend on you.' And he said, "Allah's Hand is full, and never empties by spending night and day." He also said, "Do you not see how much He has bestowed (on people) since He created the Heavens and the Earth? However, His treasure has not in any way lessened. And His Throne was on the water at that time; and in His Hand is the balance (of justice) which lowers (one side) and raises (the other)."²

Agreed upon by al-Bukhārī and Muslim.

¹ Ibid., 35:29-30.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 4:1724 §4407. •Muslim in *al-Shaḥīḥ*, 2:690 §993. •Aḥmad b. anbal in *al-Musnad*, 2:313, 500 §8125, 10507. •Ibn Mājah in *al-Sunan*, 1:71 §197.

١٤/١٥٨. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ: أَنْفِقْ، يَا ابْنَ آدَمَ، أَنْفِقْ عَلَيْكَ.

مُتَّفَقٌ عَلَيْهِ.

158/14. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said:

“Allah Most High said, ‘O son of Adam! Spend (on My creatures), I shall spend on you.’”¹

Agreed upon by al-Bukhārī and Muslim.

قَالَ الْمَلَأَ عَلَيَّ الْقَارِي: وَالْمَعْنَى: أَنْفِقِ الْأَمْوَالَ الْفَانِيَةَ فِي الدُّنْيَا لِتُذَرِكَ الْأَحْوَالُ الْعَالِيَةِ فِي الْعُقْبَى، وَقِيلَ: مَعْنَاهُ أَعْطِ النَّاسَ مَا رَزَقْتُكَ حَتَّى أَنْ أَرْزُقَكَ أَيَّ فِي الدُّنْيَا وَالْعُقْبَى، إِشَارَةً إِلَى قَوْلِهِ تَعَالَى: ﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ﴾ [سبأ، ٣٤/٣٩].

According to al-Mullā ‘Alī al-Qārī:

“The meaning of this tradition is to spend the mortal wealth in this world so you may become the recipient of the higher rank in the Here-after. It is said that it implies: ‘Spend on others out of what I have given you, so that I bestow on you in this world and the Next.’ It refers to what Allah has said: *And whatever you spend (in the way of Allah), He will increase it with more in recompense.* [Q.34:39]”²

١٥/١٥٩. عَنْ أَسْمَاءَ رضي الله عنها: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَنْفِقِي، وَلَا تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكَ، وَلَا تُوعِيَ فَيُوعِيَ اللَّهُ عَلَيْكَ.

¹ Set forth by al-Bukhārī in *al-Ṣaḥīḥ*, 5:2047 §5037. • Muslim in *al-Ṣaḥīḥ*, 2:690 §993. • Ahmad b. anbal in *al-Musnad*, 2:242 §7296. • Ibn Mājah in *al-Sunan*, 1:686 §2123.

² • Mullā ‘Alī Qārī in *Mirqāat al-Mafātīḥ*, 4:318 §1862.

مُتَّفَقٌ عَلَيْهِ.

159/15. According to Asmā' رضي الله عنها:

“Allah’s Messenger ﷺ said: ‘Spend generously and do not give to charity reluctantly (counting) or Allah would also give you by counting; and do not withhold or Allah Most High will also hold from you.’”¹

Agreed upon by al-Bukhārī and Muslim.

١٦٠/١٦. عَنْ زَيْدِ بْنِ وَهَبٍ، قَالَ: قَالَ أَبُو ذَرٍّ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرَّةِ الْمَدِينَةِ، فَاسْتَقْبَلَنَا أُحُدٌ، فَقَالَ: يَا أَبَا ذَرٍّ. قُلْتُ: لَيْتَكَ، يَا رَسُولَ اللَّهِ. قَالَ: مَا يَسْرُنِي أَنْ عِنْدِي مِثْلُ أُحُدٍ هَذَا ذَهَبًا، تَمْضِي عَلَيَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ دِينَارٌ، إِلَّا شَيْئًا أَرَصُدُهُ لِدَيْنٍ، إِلَّا أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ هَكَذَا وَهَكَذَا، وَهَكَذَا، عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ خَلْفِهِ.

مُتَّفَقٌ عَلَيْهِ.

160/16. According to Zayd b. Wahb, Abū Dharr al-Ghifārī said:

“I was walking with the Prophet ﷺ on the stony ground of Madina (the illumined) when Uḥud (mountain) came in sight. The Prophet (looking at it) said, ‘O Abū Dharr!’ I submitted: ‘I am present, O Allah’s Messenger!’ He said, ‘It will not please me if I have gold equal to this mountain of Uḥud and my third night would pass in a state that a single dīnār of it yet remains with me save that, which I keep for repayment of loans. But I like to distribute that wealth among the servants of Allah, like this, like this and like this, on my right, left and behind. (The Prophet ﷺ pointed out for distribution with his hand towards his right, his left and in the rear).’”²

Agreed upon by al-Bukhārī and Muslim.

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 2:915 §2451. •Muslim in *al-Shaḥīḥ*, 2:713 §1029. •Aḥmad b. anbal in *al-Musnad*, 6:345 §26967.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2367 §6079. •Muslim in *al-Shaḥīḥ*, 2:687 §94.

١٧/١٦١. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَبًا، لَسَرَنْتِي أَنْ لَا تَمُرَّ عَلَيَّ ثَلَاثُ لَيَالٍ وَعِنْدِي مِنْهُ شَيْءٌ، إِلَّا شَيْئًا أَرَصَدُهُ لِذَيْنِ. مُتَّفَقٌ عَلَيْهِ.

161/17. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘If I had gold equal to the mountain of Uhud, then it would please me that nothing of it should remain with me after three nights (i.e., I would spend all of it) except what I would keep to repay my loans.’”¹

Agreed upon by al-Bukhārī and Muslim.

١٨/١٦٢. عَنْ ابْنِ أَبِي مُلَيْكَةَ: أَنَّ عُقْبَةَ بْنَ الْحَارِثِ رضي الله عنه حَدَّثَهُ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ الْعَصْرَ، فَأَسْرَعَ ثُمَّ دَخَلَ الْبَيْتَ، فَلَمْ يَلْبَثْ أَنْ خَرَجَ، فَقُلْتُ، أَوْ قِيلَ لَهُ، فَقَالَ: كُنْتُ خَلَفْتُ فِي الْبَيْتِ تَبْرًا مِنَ الصَّدَقَةِ، فَكْرِهْتُ أَنْ أُبَيِّتَهُ فَقَسَمْتُهُ. رَوَاهُ الْبُخَارِيُّ.

162/18. According to Ibn Abī Mulayka, ‘Uqba b. al-Hārith reported to him:

“The Prophet offered the ‘Aṣr prayer and then hastily entered his house. Shortly, he came back, then I submitted (or he was requested about the matter), then he said: ‘I left a charitable donation of a piece of gold at home. I disliked to spend the night while it remains in my house, so I distributed it.’”²

Reported by al-Bukhārī.

١٩/١٦٣. عَنْ عُقْبَةَ بْنِ الْحَارِثِ رضي الله عنه قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الْعَصْرَ، فَلَمَّا سَلَّمَ قَامَ سَرِيعًا دَخَلَ عَلَى بَعْضِ نِسَائِهِ، ثُمَّ خَرَجَ، وَرَأَى مَا فِي وُجُوهِ الْقَوْمِ مِنْ

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2368 §6080. •Muslim in *al-Ṣaḥīḥ*, 2:687 §991. •Aḥmad b. anbal in *al-Musnad*, 2:349 §8579.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:519 §1363.

تَعَجُّبِهِمْ لِسُرْعَتِهِ، فَقَالَ: ذَكَرْتُ وَأَنَا فِي الصَّلَاةِ تَبَرًّا عِنْدَنَا، فَكَرِهْتُ أَنْ يُنْسِيَ، أَوْ
يَبْتَئَ عِنْدَنَا، فَأَمَرْتُ بِقِسْمَتِهِ.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ.

163/19. According to ‘Uqba b. al-Hārith:

“I offered the ‘Aṣr prayer with the Prophet, and, after concluding the salutation of peace, he got up quickly and went to one of his wives and then came back. Seeing the signs of wonder on people’s faces due to haste, he said: ‘While I was in my prayer, I remembered a piece of gold that we had. So I disliked that it should remain with us all through the night. Therefore, I have ordered to distribute.’”¹

Reported by al-Bukhārī, Aḥmad and al-Nasā’ī.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:408 §1163. •Aḥmad b. anbal in *al-Musnad*, 4:7 §16196. •al-Nasā’ī in *al-Sunan*, 3:84 §1365.

الصدقة تزيد في العمر وتحجب من النار

SECTION 4

CHARITY ENHANCES LONGEVITY AND PROTECTS FROM HELLFIRE

QUR'ĀN

١. ﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

1. *Those who spend (in the cause of Allah) by night and day, privately or publicly, have their reward with their Lord. And (on the Day of Resurrection) they shall neither fear nor grieve.*¹

٢. ﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا
وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي
وَعَزَّزْتُمْوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ
وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ
مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

2. *And indeed, Allah took a firm promise from the Children of Israel, and We appointed amongst them twelve chieftains (for its fulfilment, enforcement and protection).*

¹ Qur'ān, 2:274.

*And Allah said (to the Children of Israel): 'I am with you (i.e., My special support and reinforcement will escort you).' If you establish Prayer and pay Zakāt (the Alms-due) consistently, and (always) adhere to believing in My Messengers, and furnish persistent support to their (Prophetic Mission), and lend Allah a handsome loan (for the financial support, promotion and prevalence of His Dīn [Religion]), I will certainly remove your sins from you, and will assuredly admit you to the Gardens with streams flowing beneath. Then, later, whoever from amongst you rejects faith (i.e., violates the promise) indeed strays from the straight path.'*¹

٣. ﴿وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتُ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنْ اللَّهُ غَفُورٌ رَحِيمٌ﴾

3. *And (yet) amongst these nomads there is (also) one who believes in Allah and the Last Day and considers whatever he spends (in the way of Allah) as a means of nearness to Allah and receiving (the merciful) supplications of the Messenger. Listen! Assuredly, it is a source of nearness to Allah. Allah will soon admit them to His mercy. Surely, Allah is Most Forgiving, Ever-Merciful.*²

HADITH

٢٠/١٦٤. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ الصَّدَقَةَ لَتُطْفِئَ غَضَبَ الرَّبِّ، وَتَدْفَعَ عَنْ مِيتَةِ السُّوءِ.
رَوَاهُ التِّرْمِذِيُّ وَابْنُ جَبَّانَ.

¹ Ibid., 5:12.

² Ibid., 9:99.

164/20. According to Anas b. Mālik:

“Allah’s Messenger ﷺ said: ‘Charity surely cools the wrath of the Lord and wards off an evil death.’”¹

Reported by al-Tirmidhī and Ibn Ḥibbān.

٢١/١٦٥. عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ صَدَقَةَ الْمُسْلِمِ تَزِيدُ فِي الْعُمُرِ، وَتَمْنَعُ مِيتَةَ الشَّوْءِ، وَيُذْهِبُ اللَّهُ بِهَا الْكِبَرَ وَالْفَخْرَ.

رَوَاهُ الطَّبْرَانِيُّ.

165/21. Kathīr b. ‘Abd Allah b. al-Muzzanī reported from his grandfather (‘Amrb. al-‘Awf) on the authority of his father:

“He reported that the Messenger of Allah said: ‘The charity of a Muslim enhances longevity and prevents an evil death; and Allah Most High eliminates arrogance and pride through it.’”²

Reported by al-Ṭabarānī.

٢٢/١٦٦. عَنْ مَيْمُونَةَ بِنْتِ سَعْدٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: يَا رَسُولَ اللَّهِ، أَفْتِنَا عَنِ الصَّدَقَةِ. فَقَالَ: إِنَّهَا حِجَابٌ مِنَ النَّارِ، لِمَنْ احْتَسَبَهَا يَبْتَغِيَ بِهَا وَجْهَ اللَّهِ ﷻ. رَوَاهُ الطَّبْرَانِيُّ.

166/22. According to Maymūna daughter of Sa’d ﷺ:

“I submitted: ‘O Allah’s Messenger! Inform us about charity.’ He said: ‘Whoever gives to charity with the intention to seek the reward and the pleasure of Allah Most High, it barricades him from Hellfire.’”³

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 3:52 §664. •Ibn ḥibbān in *al-Ṣaḥīḥ*, 8:103 §3309. •al-Bayhaqī in *Shu‘ab al-Īmān*, 3:213 §3351. •al-Maqdisī in *Aḥādīth al-Mukhtāra*, 5:218 §1897. •al-Haythamī in *Mawāriḍ al-Zam‘ān*, 1:209 §816. •Ibn Rajab al- anbalī in *Jāmi‘ al-‘Ulūm wa al- akam*, 1:272.

² Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 17:22 §31.

³ Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 25:35 §3449.

Reported by al-Ṭabarānī.

٢٣/١٦٧. عَنْ رَافِعِ بْنِ خَدِيجٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الصَّدَقَةُ تَسُدُّ سَبْعِينَ بَابًا مِنَ الشُّوْءِ.
رَوَاهُ الطَّبْرَانِيُّ.

167/23. According to Rāfi' b. Khadīj رضي الله عنه:

"The Messenger of Allah ﷺ said: 'The charity locks seventy doors of malevolence.'"¹

Reported by al-Ṭabarānī.

٢٤/١٦٨. عَنْ عُقْبَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الصَّدَقَةَ لَتُطْفِئُ عَنْ أَهْلِهَا حَرَّ الْقُبُورِ، وَإِنَّمَا يَسْتَظِلُّ الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ صَدَقَتِهِ.
رَوَاهُ الطَّبْرَانِيُّ.

168/24. According to 'Uqba رضي الله عنه:

"The Messenger of Allah ﷺ said: 'The charitable donation of a person makes the scorching heat exit from his grave, and a believer (*mu'min*) will be under the shade of his charity on the Day of Resurrection.'"²

Reported by al-Ṭabarānī.

¹ Set forth by al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 4:274 §4402.

² Set forth by al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 17:286 §787.

الصدقة على الأهل والعِيَال

SECTION 5

SPENDING ON FAMILY

٢٥ / ١٦٩. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: خَيْرُ الصَّدَقَةِ مَا كَانَ عَلَى ظَهْرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ.
رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ.

169/25. According to Abū Hurayra:

“The Prophet said: ‘The best charity [*sadaqa*] is that after which prosperity endures; and start giving away charity from those who are under your care.’”¹

Reported by al-Bukhārī, Abū Dāwūd and al-Nasā'ī.

٢٦ / ١٧٠. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: جُهِدُ الْمُقِلِّ، وَابْدَأْ بِمَنْ تَعُولُ.
رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ.

170/26. Abū Hurayra رضي الله عنه reported that he submitted to the Messenger of Allah ﷺ:

“Which charitable donation is most excellent? He replied: ‘Charity from the hard work of an indigent man, starting from those who are

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:208 §5041. •Abū Dāwūd in *al-Sunan*, 2:129 §1676. •al-Nasā'ī in *al-Sunan*, 5:69 §2544.

under your care.”¹

Reported by Aḥmad b. anbal and Abū Dāwūd.

٢٧/١٧١. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ، أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

171/27. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘A gold coin is spent in the cause of Allah; then a gold coin is spent for a slave’s freedom; a gold coin is (also) given away to a pauper; and (yet) a gold coin is spent on your family—of all these gold coins the one spent on your family earns you the greatest reward.’”²

Reported by Muslim and Aḥmad.

٢٨/١٧٢. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَ النَّبِيُّ ﷺ بِالصَّدَقَةِ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، عِنْدِي دِينَارٌ. قَالَ: فَقَالَ: تَصَدَّقْ بِهِ عَلَى نَفْسِكَ. قَالَ: عِنْدِي آخَرُ. قَالَ: تَصَدَّقْ بِهِ عَلَى وَلَدِكَ. قَالَ: عِنْدِي آخَرُ. قَالَ: تَصَدَّقْ بِهِ عَلَى زَوْجَتِكَ، أَوْ زَوْجِكَ. قَالَ: عِنْدِي آخَرُ. قَالَ: تَصَدَّقْ عَلَى خَادِمِكَ، قَالَ: عِنْدِي آخَرُ. قَالَ: أَنْتَ أَبْصَرُ.
رَوَاهُ أَبُو دَاوُدَ وَالتَّيَمِيُّ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ.

172/28. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ commanded to give to charity, so a man said: ‘O

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:358 §8687. •Abū Dāwūd in *al-Sunān*, 2:129 §1677. •al-Ākim in *al-Mustadrak*, 1:574 §1509. •Ibn ʿAbbās in *al-Ṣaḥīḥ*, 8:134 §3346. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:102 §2451.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 2:692 §995. •Aḥmad b. anbal in *al-Musnad*, 2:476 10177. •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 9:39 §9079. •al-Daylami in *Musnad al-Firdaws*, 2:222 §3079.

Messenger of Allah, I have a gold coin!’ He told him: ‘Treat it as a charitable donation to yourself!’ He said: ‘I have another!’ He told him: ‘Treat it as a charitable donation to your children!’ He said: ‘I have another!’ He told him: ‘Treat it as a charitable donation to your spouse!’ He said: ‘I have another!’ He told him: ‘You are very far-sighted (spend it appropriately)!’¹

Reported by Abū Dāwūd and al-Nasā’ī. Al-Ḥākim said: “This is an authentic tradition.”

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 2:132 §1691. •al-Nasā’ī in *al-Sunan*, 5:62 §2535. •al-Shāfi’ī in *al-Musnad*, 1:266 & in *al-Sunna al-Ma’t’hūra*, 1:393 §549. •al- ḥākim in *al-Mustadrak*, 1:585 §1514. •Ibn ibbān in *al-Ṣaḥīḥ*, 8:126 §3337. •al-Bukhārī in *al-Adab al-Mufrad*, 1:78 §197. •al-Ṭabarānī in *al-Mu’jam al-Awsat*, 8:237 §8508. •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:466.

الصَّدَقَةُ عَلَى ذِي الْقَرَابَةِ

SECTION 6

CHARITY TO RELATIVES

QUR'ĀN

١. ﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

1. «Righteousness is not merely that you turn your faces to the east or the west. But true righteousness is that a person believes in Allah, the Last Day, the angels, the Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, the orphans, the needy, the wayfarers and those who ask and in (liberating slaves') necks, and establishes Prayer and pays Zakāt (the Alms-due). And when they make a promise, they fulfil it and are steadfast in hardship (i.e., poverty) and suffering (i.e., ailment) and at the time of fierce fighting (i.e., jihad). It is these who are truthful and it is these who

are righteous.﴾¹

٢. ﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾

2. ﴿It is prescribed for you that when death approaches someone of you, and he leaves some property behind, then he is to make a will for (his) parents and kindred in a reasonable manner. This is imperative for the true believers.﴾²

٣. ﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

3. ﴿They ask you what they should spend (in the way of Allah). Say: 'Whatever wealth you spend (is right), but the deserving ones are your parents and close relatives and orphans and the needy and the wayfarers. And whatever good you do, Allah indeed knows it full well.'﴾³

٤. ﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَتَجْمَعُونَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

4. ﴿And bear in mind that whatever spoils of war you seize, a fifth of it is for Allah and the Messenger (ﷺ) and (the Messenger's) kindred and orphans and the needy

¹ Qur'ān, 2:177.

² Ibid., 2:180.

³ Ibid., 2:215.

and the wayfarers, if you believe in Allah, and in that (Revelation) which We sent down on Our (exalted) Servant on the Day of Decision (i.e., discrimination between the truth and falsehood), the day (when) the two armies (of the believers and the disbelievers) encountered (in the battlefield of Badr). And Allah has absolute power over everything.﴾¹

٥. ﴿وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ

تَبَذِيرًا﴾

5. ﴿And give to the kindred their rightful due, and also (give) to the needy and the wayfarer, and do not exhaust (your wealth) by expending wastefully.﴾²

HADITH

٢٩/١٧٣. عَنْ سَلْمَانَ بْنِ عَامِرٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَهِيَ عَلَى ذِي الرَّحِمِ ثِنْتَانِ: صَدَقَةٌ وَصِلَةٌ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَالْحَاكِمُ. وَقَالَ الْحَاكِمُ: صَحِيحُ الْإِسْنَادِ.

173/29. According to Salmān b. ‘Āmir رضي الله عنه:

“The Prophet ﷺ said: ‘Charity given to the pauper is worth (only) one charitable donation, while the one given to the relatives is twofold: one charity and the other bond of kinship.’”³

Reported by al-Tirmidhī, Ibn Mājah and al-Ākīm. According to al-Hākim: “It has an authentic chain of transmission.”

¹ Ibid., 8:41.

² Ibid., 17:26.

³ Set forth by •al-Tirmidhī in *al-Sunan*, 5:92 §2582. •Ibn Mājah in *al-Sunan*, 1:591 §1844. •al-Ākīm in *al-Mustadrak*, 1:564 §1476. •Ibn Khuzayma in *al-Shaḥīḥ*, 8:132 §3344.

١٧٤ / ٣٠. عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رضي الله عنه يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ الْأَنْصَارِ بِالْمَدِينَةِ مَالًا مِنْ نَخْلٍ، وَكَانَ أَحَبُّ أَمْوَالِهِ إِلَيْهِ بَيْرُ حَاءَ، وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا، وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ. قَالَ أَنَسُ: فَلَمَّا أُنْزِلَتْ هَذِهِ الْآيَةُ ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾، قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران، ٩٢ / ٣]. وَإِنَّ أَحَبَّ أَمْوَالِي إِلَى بَيْرِ حَاءَ وَإِنِّي صَدَقْتُ اللَّهَ، أَرْجُو بَرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ فَضَعَهَا؛ يَا رَسُولَ اللَّهِ، حَيْثُ أَرَاكَ اللَّهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: بَخْ، ذَلِكَ مَالٌ رَابِحٌ، ذَلِكَ مَالٌ رَابِحٌ. وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تُجْعَلَهَا فِي الْأَقْرَبِينَ. فَقَالَ أَبُو طَلْحَةَ: أَفْعَلُ؛ يَا رَسُولَ اللَّهِ. فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ. مُتَّفَقٌ عَلَيْهِ.

174/30. According to Ishāq b. ‘Abd Allah b. Abū al-Ṭalḥa:

“I heard Anas b. Mālik رضي الله عنه saying, ‘Due to gardens of date-palm trees, Abū Ṭalḥa was the most wealthy amongst the Anṣār of Medina (the illumined), and for him, the dearest of them was the Bayruḥā’ garden, which was in front of the mosque of the Prophet. Allah’s Messenger used to go there and drink its pure and clean water.’ Anas added, ‘When the verse was revealed: “By no means shall you attain righteousness unless You spend (in charity) of that which you love,” Abū Ṭalḥa submitted to Allah’s Messenger ﷺ: ‘O Allah’s Messenger! Allah says: *﴿You can never attain to piety unless you spend (in the cause of Allah) out of that which you like the most.﴾* [Q.3:92] And Bayruḥā’ garden is the most beloved of all my property to me. Therefore, it is given to charity (from me) for the sake of the pleasure of Allah Most High. It is charity for Allah; I hope its goodness and I hope that it will be stored up for me with Allah. O Allah’s Messenger! (This is under your command) Spend it where Allah shows you (its need).’ On that Allah’s Messenger said: ‘Well done! This trade is beneficial

and profitable. This trade is beneficial and profitable. I have heard what you have said, and I think it would be proper if you give it to your relatives.' Abū Ṭalḥa said, 'I will do so, O Allah's Messenger!' So, Abū Ṭalḥa distributed that garden amongst his relatives and cousins."¹

Agreed upon by al-Bukhārī and Muslim.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:530 §1392. •Muslim in *al-Ṣaḥīḥ*, 2:693 §998.

التَّوَسُّعَةُ عَلَى الْفُقَرَاءِ وَعَتَقُ الْأَسَارَى

SECTION 7

HELPING THE POOR AND FREEING THE CAPTIVES

QUR'AN

١. ﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٧٦﴾﴾ لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْثَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

١. ﴿And whatever wealth you give away (as charity donation) goes to your own benefit. It is not appropriate for you to spend but for Allah's pleasure alone. And whatever you spend of your wealth, (its reward) will be paid back to you in full and you shall not be treated unjustly. (Charity is) the right of those poor who have been restricted (from earning their livelihood) in the cause of Allah. They cannot even move about in the land (due to their whole time involvement in matters of Dīn [Religion]). Because of their (ascetic) aversion to greed, the unwise (knowing little about their state of heart and soul) consider them wealthy. You will recognize them from their appearance. They do not ask people (for help) at all

lest they should humble themselves (before them). And whatever wealth you give in charity, Allah indeed knows it well. ﴿¹

٢. ﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَافَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

2. *«Indeed, alms (Zakāt) are meant for the poor and the indigent, and those who are deployed to collect charities and those in whose hearts the inculcation of love for Islam is aimed at. And, (moreover, spending Zakāt for the) freeing of human lives (from the yoke of slavery) and removing the burden of those who are to pay debt and (those who toil hard) in the cause of Allah and the wayfarers (is true). This (all) has been prescribed by Allah, and Allah is All-Knowing, Most Wise.﴾²*

٣. ﴿وَيُطْعَمُونَ عَلَىٰ حَبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكْرًا ﴿١﴾ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿٢﴾ فَوَقَلْنَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿٣﴾ وَخَزَنَهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا﴾

3. *«And they give (their own) food, in deep love of Allah, to the needy, the orphan and prisoner (out of sacrifice, despite their own desire and need for it), (And say:) ‘We are feeding you only to please Allah. We do not seek any recompense from you nor (wish for) any thanks. We fear from our Lord the Day which will make (the faces) look very dark (and) ugly.’ So Allah will save them from the terror of that Day (for their fear of Allah) and will grant*

¹ Qur’ān, 2:272–273.

² Ibid., 9:60.

them freshness, bloom and blush (on their faces) and ecstasy and delight (in their hearts), And will bless them with Gardens (to live in) and silky clothes (to wear), a reward for their patience.﴾¹

٤. ﴿وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ﴾

4. «Nor reproach any beggar (seeking help at your door).﴾²

HADITH

٣١/١٧٥. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ شَهْرُ رَمَضَانَ أَطْلَقَ كُلَّ أَسِيرِهِ وَأَعْطَى كُلَّ سَائِلٍ. رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ.

175/31. According to Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا:

"The Messenger of Allah ﷺ used to free all captives at the commencement of the month of Ramaḍān and used to give charity to every seeker (beyond measure)."³

Reported by al-Bayhaqī in *Shu'ab al-Īmān*.

قَالَ السُّيُوطِيُّ: وَأَعْطَى كُلَّ سَائِلٍ. فَإِنَّهُ كَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ، وَفِيهِ نَذْبُ عِتْقِ الْأُسَارَى عِنْدَ إِقْبَالِ رَمَضَانَ، وَالتَّوَسُّعِ عَلَى الْفُقَرَاءِ وَالْمَسَاكِينِ.

According to al-Suyūṭī:

"The wording of the tradition is: 'He (ﷺ) gave away to

¹ Ibid., 76:8-12.

² Ibid., 93:10.

³ Set forth by •al-Bayhaqī in *Shu'ab al-Īmān*, 3:311 §3629. •Ibn 'Asākir in *Tārīkh Madīna Damishq*, 4:25. •al-Haythamī in *Majma' al-Zawā'id*, 3:150. •al-Sha'rānī in *al-Ṭabqāt al-Kubrā*, 1:377.

every seeker.' Indeed, he used to spend abundantly. It is also proven from this tradition that it is commendable to free captives, and spend generously on the poor and the needy at the commencement of Ramaḍān.”¹

قَالَ الْمَلَّا عَلِيُّ الْقَارِيُّ: وَأَعْطَى كُلَّ سَائِلٍ أَيْ زِيَادَةً عَلَى مُعْتَادِهِ، وَإِلَّا
فَلَا كَانَ عِنْدَهُ “لَا” فِي غَيْرِ رَمَضَانَ أَيْضًا. فَقَدْ جَاءَ فِي صَحِيحِ مُسْلِمٍ: إِنَّهُ
مَا سُئِلَ شَيْئًا إِلَّا أَعْطَاهُ، فَجَاءَ هُ رَجُلٌ فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى
قَوْمِهِ، فَقَالَ: يَا قَوْمُ، أَسْلِمُوا فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً مَنْ لَا يَخْشَى الْفَقْرَ.
وَرَوَى الْبُخَارِيُّ مِنْ حَدِيثِ جَابِرٍ، مَا سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ شَيْءٍ قَطُّ
فَقَالَ: لَا.

وَكَذَا عِنْدَ مُسْلِمٍ أَيْ مَا طُلِبَ مِنْهُ شَيْءٌ مِنْ أَمْرِ الدُّنْيَا فَمَنَعَهُ. قَالَ
الْفَرَزْدَقُ:

مَا قَالَ لَا قَطُّ إِلَّا فِي تَشْهُدِهِ
لَوْلَا التَّشَهُدُ كَانَتْ لَأُوهُ نَعَمٌ

According to al-Mullā ‘Alī al-Qārī:

“‘He donated to charity for all seekers’ refers to when the Prophet (in Ramaḍān) used to give alms more than his usual practice. He would not say ‘no’ to any seeker. It is reported in *Ṣaḥīḥ Muslim* that the Prophet would donate whatever was asked. A man came to the Prophet and he bestowed on him a herd of goats that could be contained between two mountains. The man returned to his people and said: ‘O my people! Embrace Islam, for the beloved Muhammad bestows in abundance with no fear of poverty.’” Jābir reported in *Ṣaḥīḥ al-Bukhārī* that whatever was asked from the Prophet, he would never say “no” to it.

¹ Set forth by •al-Suyūṭī in *al-Shamā’il al-Sharīfa*, I:142.

Similarly, in *Ṣaḥīḥ Muslim*, it is reported:

“Whatever was asked from the Prophet in worldly matters, he would never refuse it.” Poet Farazdaq phrased it so beautifully:

*He never uttered “no” except for Tashahhud,
Hadn’t there been Tashahhud, the word “no”, would
have been “yes.”*